SPECIAL CENTENNIAL NUMBER in Celebration of the 1st Centenary, 1825—1925, of the British & Foreign Unitarian Association.

UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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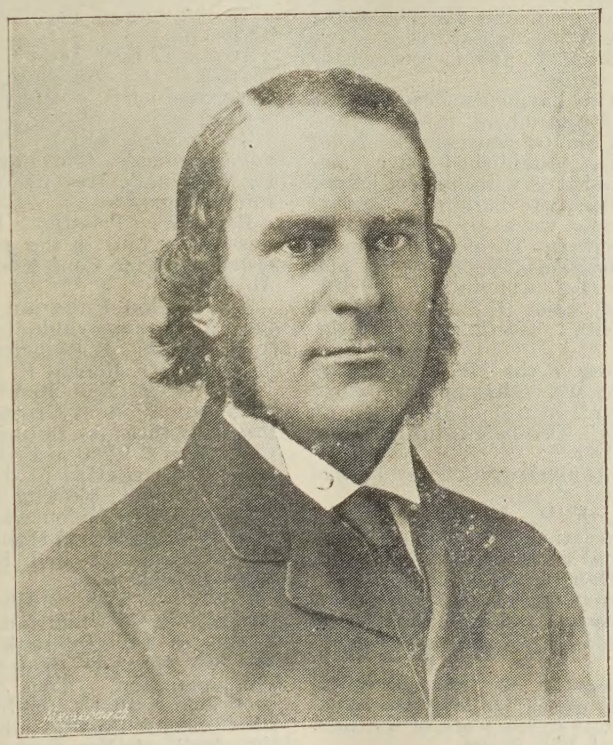


MR. FREDERICK NETTLEFOLD (1833–1913).

President, British and Foreign Unitarian Association, 1886-87.

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

EDITOR'S ADDRESS:—
36, AVENUE ROAD, BELMONT, Surrey.
Tel.: Sutton 806.

RECEIVED: — "The East Cheshire Christian Union: a Historical Sketch," by the Rev. H. E. Perry, 3d., 47, Richmond Grove, Longsight, Manchester "The Saga of King Orry," by Bertha Blacker Baily, with foreword by Ralph Hall Caine. "Unitarianism" and "What is Christianity?" by Charles Hargrove, M.A., One Penny each, The Lindsey Press; "The Three Christs," by Rev. J. Tyssul Davis, B.A., 2d., 3, Wolverton Gardens, Ealing, London, W. 5.

Rev. Dr. Mellone has been visiting Scotland, and attended the Annual Meeting of the Scottish Unitarian Association at Aberdeen, April 18th, and preached an impressive sermon, and also conducted service at Dundee on the following day.

At Mill Hill Chapel, Leeds, 14 new members have been welcomed into fellowship.

The American Unitarian Laymen's League have in five years enlisted 12,000 members, raised a fund of nearly 2½ millions of dollars consisting of 24,782 individual subscriptions, established five new Churches, re-opened 12; aided 38 with money, helped 24 with new and more adequate buildings, assisted 70 other Churches in various ways, given new buildings to Meadville and Berkeley Theological Schools, increased salaries and pensions for ministers, and made larger provision for their widows and orphans.

The Rev. Frederick May Eliot (U.S.A.), addressed a large "Harvest of Youth" meeting at Sheffield, April 23rd.

At the Quarterly Meeting of the Midland Sunday School Association held at Wolverhampton, on April 25th, Rev. H. G. Woodford opened a discussion on the "Harvest of Youth" Campaign initiated by the Editor of the "Inquirer."

At Ipswich the 225th Anniversary of our Chapel has recently been held.

The Rev. Dr S. A. Eliot, President of the American Unitarian Association will be present at our Whit Week Centennial celebrations in London.

The late Mr. Thomas Hamer, of Tyldesley, Lancashire, has left £1,000 each to the North and East Lancashire Unitarian Mission and the British and Foreign Unitarian Association, and £500 to Chowbent Chapel.

The 88th Annual Meeting of the Liverpool Domestic Mission Society was held, May 1st, when Dr. Gow paid a great tribute to the work of the Rev. J. C. Ballantyne's work at Mill Street.

A new public road, made at Gee Cross, Hyde, is named the "Dowson Road" in honour of Rev. H. E. Dowson, B.A. Several thousands of people attended the opening ceremony on April 25th, when Miss Dowson acted for her father, and was presented by the Mayor with a silver key, and a pair of silver scissors.

Mr. Hugh R. Rathbone, J.P., President of the British and Foreign Unitarian Association has attended the centenary meetings at Boston, U.S.A., and will be in his place at our Whit Week meetings in London.

THE WAYSIDE PULPIT.

DO NOT TAKE AUTHORITY
FOR TRUTH,
BUT TAKE TRUTH
FOR AUTHORITY.

The "Inquirer" of May 9th, reports that a total of 432 new members of 39 Churches, between the ages of 16 and 25, have been enrolled by the "Harvest of Youth" effort in this Centenary year besides 118 previously.

The Annual Meeting of the London Domestic Mission Society was held at Highgate, May 5th; Legacies were reported of £100 each from Miss S. Warren and Miss Elizabeth Cooke, and a donation from Mrs. Russell Martineau of £956. Apart from these there was a deficit of over £400 on the year's working. Rev. Dr. F. R. Griffin, of Philadelphia delivered an address.

Rev Arthur Scruton's ministry at the Aberdeen Unitarian Church is bearing encouraging fruit. On a recent Sunday evening he had a congregation of 400 people

At the Chapel Lane Unitarian Church, Bradford, May 2nd, the Sunday School Anniversary service was conducted entirely by girls, including the sermon.

Our readers can see from the particulars in our advertisements, that the Whit Week programme of the Centenary Meetings in London is very full and interesting.

Rev. W. Priestley Phillips, fresh from his missionary tour in the antipodes, will be one of the speakers at the Conference, Whit Friday, on "Work Abroad."

The London Unitarian ministers,—some of them—have had an enjoyable "Ministers" Week, at Mansford House, Birchington-on-Sea, May 4th-9th, as guests of Mr. Ronald P. Jones, M.A.

Rev. G. Randall Jones, of Norwich, is attracting much attention at Great Yarmouth, by a course of public lectures on Friday evenings in the Unitarian Church on "What a Modern Christian can Believe." He is well reported in the local press.

The Annual Meeting of the Yorkshire Unitarian Sunday School Union was held at Pudsey, May 9th. Rev. L. J. Hines, of Halifax, preacher, and Revs. F. Cottier (Gorton), and Stanley Mossop (Sheffield), special speakers.

The New York "Churchman" states that the productivity of Unitarians (in America) in supplying leaders of the first rank has been about a hundred and fifty times as great as that of the remainder of the population. That of Unitarian ministers has been nearly fifteen hundred times as great. Out of the 63 people thus far adjudged worthy of a place in the Hall of Fame among America's most useful leaders, at least one-third are Unitarians. Among the 20 whose Unitarian connections are positive, no fewer than five were the sons of ministers.

MINISTERIAL CHANGES.—Rev. J. McNeil has received public welcome to his new ministry at Underbank Chapel, Stannington, Sheffield; Rev. A. Ernest Parry farewell sermons at Wallasey, May 24th, attended officially by the Mayor and Councillors is a unique public recognition of honourable public service.

Essex Hall, the Unitarian Headquarters.

Essex Hall, Essex Street, London, W.C. 2, is the headquarters of British Unitarianism. It is the depot of the British and Foreign Unitarian Association, containing its offices, committee-rooms, book-selling rooms, and large Hall for public meetings. Adjoining it is Lawrence House, a hostel for men associated with the Unitarian movement. Essex Hall was originally Essex Street Chapel, the first distinctly named Unitarian place of public worship in this country, founded by the Rev. Theophilus Lindsey, M.A., in 1774. The trustees and members of the Essex Street Chapel, just over forty years ago erected the Essex Church, the Mall, Notting Hill Gate, Kensington, and removed to it, selling the Essex Street property to a Unitarian Trust which acquired it in 1885, and had it altered to provide a Central Hall or meeting place in the metropolis for Unitarians, with offices and book rooms for the British and Foreign Unitarian Association, and our Sunday School Association. It is incorporated and governed by twenty Trustees who are all Unitarians, and who as vacancies occur are elected alternately by the British and Foreign Unitarian Association and the Sunday School Association. The Hall is used not only by Unitarians, but is let for all sorts of public meeting, lectures, and numerous other purposes. Owing to its central position just off the Strand, opposite the Law Courts, it has become a well-known place for assemblies of men and women who are interested in various reform movements for the amelioration and enlightenment of mankind. The publications of the British and Foreign Unitaran Association are issued mainly under the name of "The Lindsey Press," a very appropriate name commemorating the heroic founder of the original Chapel. Unitarians visiting London may find here much of interest to them. There is a fine room for conversation, or reading or rest, known as "The American Room," because American Unitarians contributed generously to its furnishing. Every year in Whit Week Essex Hall is the "Mecca" of Unitarians from all parts of Great Britain, from Ireland, and from various other parts of the world. This Centennial year especially will it be so, in larger numbers than usual, to celebrate the fulfilment of the first century of organised Unitarianism in this country.

Sales of Work realised:—Blackpool, North Shore, May 6th, £94; Dewsbury, May 2nd and 5th, £142; Southend-on-Sea, May 6th and Belper, April 29th, sum not stated.

A HUNDRED YEARS.

Thanks for the heroes of the past,
Who bravely stood for liberty,
When thus to stand so firm and fast
Gave them the brand of heresy.
They broke the bonds of worn-out cr eds,
And made the way where conscience leads.

All honour to the pioneers,
Who toiled to bring the brighter day,
And saw along the coming years
The signs of Truth's increasing sway,
With love to God and love to Man,
As free Religion's simple plan.

Thanks for this larger Faith of ours,
In reason as the surer guide;
In Truth and Right,—two holy powers,
And trust in God whate'er betide.
Though long the road, the cause is won,
And so the Father's will is done.

A hundred years are not a day
In the Almighty's great design;
And progress moves with short delay
Towards the goal of Truth divine.
And nothing stands against it long,
But helps the triumph of its song. H.

The First Century of the British and Foreign Unitarian Association.

In the 21st Birthday issue of this Monthly for October last we gave a short sketch of the history of the Unitarian Movement. But we are specially concerned now in this Centennial Celebration, with the history of the Movement during the Century 1825—1925. Two very interesting and important publications have been issued dealing with the record of that period. One, a pamphlet "One Hundred Years," sent out by the British and Foreign Unitarian Association to all parts of our British Unitarian denomination, and the other a book of 200 pages, price 2s. 6d., published by its "Lindsey Press," entitled "Liberty and Religion." From these it is made plain what the history of organised Unitarianism in this country has been during that time. Many of our readers are already intimately acquainted with the main facts. In 1825 there were three separate Unitarian Societies having more or less kindred aims, which it became desirable to unite into one organisation. They were: (1) "The Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books"; (2) "The Unitarian Fund" for Missionary propaganda; and (3) "The Association for Protecting the Civil Rights of Unitarians." A larger and more representative organisation was needed, so these three were linked together to form "The British and Foreign Unitarian Association," May 26th, 1825. The Rev. William Johnson Fox, widely known afterwards as the anti-Corn Law orator, M.P. for Oldham, and colleague of Cobden and Bright, was the initiator of this idea, and as James Martineau declared at the Jubilee of the Association in 1875,—he was its real founder. Fox was then the Unitarian minister of South Place Chapel, Finsbury. The Rev. Robert Aspland, of the Gravel Pit Chapel, Hackney, was the first Secretary of the Association 1825—1830, and Fox became his successor 1830—31.

The objects for which the Association was founded are still the same. They are stated in its present constitution:

(1) The diffusion and support of the principles of Unitarian Christianity, including the formation and assistance of congregations which do not require for themselves or their ministers subscription to any doctrinal articles of belief.

(2) The publication and circulation of biblical, theological, scientific, and literary knowledge related to Unitarian Christianity.

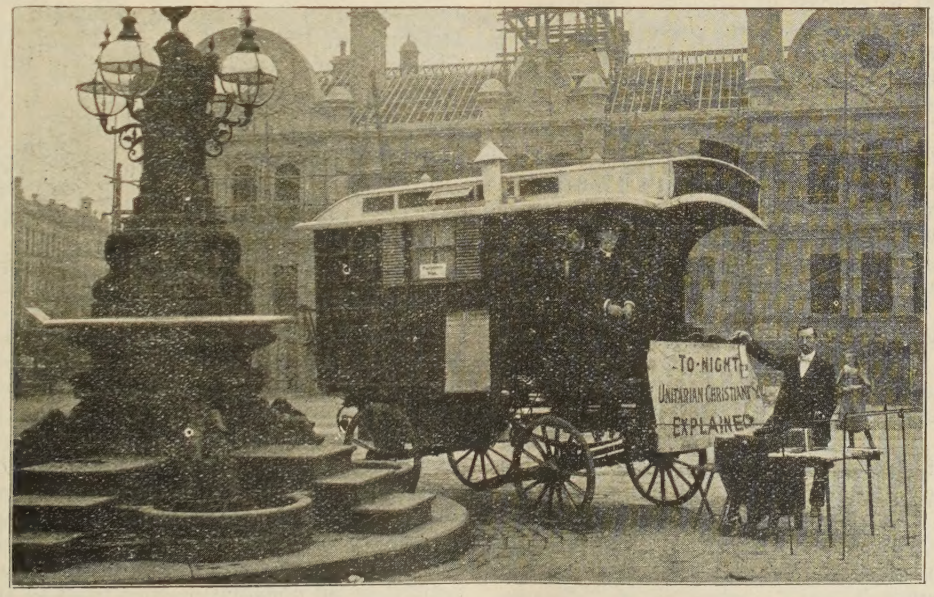
In the earlier years of this Association there were legal difficulties. Only as recently as 1813 had it been made lawful by the Trinity Act to hold the Unitarian belief. Attacks were made against the right of Unitarians to hold Chapel endowments founded by Calvinist Dissenters who established their Chapels on Open Trusts not requiring belief in schemes of doctrine. These attacks came to a head in 1842, when a legal decision on the Hewley Case against Unitarian Trustees put our old Chapels in danger of being wrested from their Unitarian possessors, on the ground that they were not built for Unitarian worship. But they were built by the forefathers of the existing Unitarian congregations with no dogmatic requirements in the trust deeds concerning doctrine, which gave freedom to the descendents of the original founders to change their theological opinions. Petitions from 76 Chapels were sent up to Parliament. Sarah Mather, of the Ancient Chapel of Toxteth, Liverpool, proved that her forefathers had worshipped there for at least 194 years. The passing of the Dissenters' Chapels Act, 1844, secured the Unitarians in possession. The British and Foreign Unitarian Association took an active part in promoting the defence, and advocated the removal of civil disabilities of Jews and Roman Catholics as well as those of Unitarians.

In 1856 Christopher Rawdon established a

"Ministers' Stipend Augmentation Fund," to replace the lost Hewley Fund.

The work of the Association has all along included the sustaining of old congregations and the establishing of new ones; the employment of travelling missionaries, notably Richard Wright and George Harris in the early days. Domestic Missions originated by the action of its Committee in 1831 inspired by the example of Dr. Joseph Tuckerman, of Boston, U.S.A., when the Spicer Street Mission, London (now Mansford Street) was started. Separate Societies formed Domestic Missions in Bristol, Manchester, Liverpool, London, Leicester and Belfast. A Great Forward Movement was made possible in 1903 by an anonymous donor offering £1,000 a year if in addition £2,000 was subscribed annually by others. For five years this condition was fulfilled. The annual subscriptions rose from £1,791 to £5,152. The increased activity included visits to Churches by leading ministers; Special Services and Conferences; Public Lectures; Popular Services in theatres and public halls; the issue of new books and cheap reprints. In 1906 travelling missionary work under the title of the Unitarian Van Mission was inaugurated and carried on until the beginning of the Great War, under the direction of Rev. T. P. Spedding. This Mission was a very effective propagandist movement, in which many Unitarian ministers and laymen rendered considerable service as open-air speakers. The Association did not neglect its duty concerning the propagation of Unitarian ideas in foreign countries, assisting the Brahmo Somaj in India, and sending its own Unitarian Missionaries to that country, to Australia, New Zealand; assisting students from India, Japan, Hungary, Transylvania, and New Zealand. It has also taken its share, along with the American Unitarian Association in establishing and maintaining the International Congress of Religious Liberals. The Essex Hall Lecture was established in 1893, its list of lecturers including some of the most eminent leaders and thinkers of the age. The National Conference of Unitarian and Free Christian Churches had its origin at a Council Meeting of the Association in January, 1881. Through that Conference the Sustentation Fund, and the Ministers' Pension and Insurance Fund have been established. The McQuaker Trust for the promotion of Unitarian Christianity in Scotland has been administered under the direction of the Association.

Of course in any organisation very much depends on the secretary who is the chief executive officer. During the century 1825-1925 the British and Foreign Unitarian Association has been served by ten different secretaries, viz:—Robert Aspland, 1825-30 and 1835-41; William Johnson Fox, 1830-31; James Yates, 1831-35; Edward Tagart, 1841-59; T. L. Marshall, 1854-59; R. Brook Aspland, 1859-70; Robert Spears, 1867-76; Henry Iverson, 1876-92; W. Copeland Bowie, 1892-1921; and the present secretary, S. H. Mellone.



UNITARIAN VAN MISSION—1906-14.

In the last Annual Report, 1924, it was said that "The British and Foreign Unitarian Association throughout its long history has steadfastly maintained that faith and freedom, science and religion, truth and criticism, are friends not foes. . . . The principles for which the Association stands are freedom of thought, and a broad fellowship of the spirit in

religion; its ideals are an ever-enlarging faith in God, and an ever-growing love of man; its work is to make known in our own and other lands the truth and power of Unitarian Christianity, which embodies these principles and ideals."

By a remarkable coincidence, the American Unitarian Association was founded May 25th, 1825, the day before the establishment of our British and Foreign Unitarian Association. Between these two there has all through the Century been frequent mutual intercourse and increasing co-operation. Both are engaged in the promotion of the same great Cause, and both are sharing in the celebration of each other's Centennial. There has been much to be proud of and thankful for in the doings of those Associations during their first century; they can both look forward with hope and courage, and a glorious faith in their Gospel; and they may well greet the future with a cheer.

Notable British Unitarians of the Century 1825-1925.

During the century 1825-1925 a fairly considerable company of the most eminent men and women in public life have been identified with our Unitarian Faith. Seeing that the Unitarian Movement in its organised form as a body of Churches and associated institutions, is but small compared with the orthodox denominations, it is represented proportionately to its adherents by a larger number of famous people than any of the more popular sects. Here are some of them with years of birth and death:—

Samuel Rogers, the poet, 1763-1855; John Pounds, the Founder of Schools for ragged children, 1766-1839; William Smith, M.P., whom Sydney Smith called "the king of the Dissenters," took the lead in securing the passing of the Trinity Act, 1813, which put an end to the illegality of Unitarianism, 1756-1835; Charles Lamb, the essayist, 1775-1834; Ebenezer Elliott, poet, 1781-1849; John Fielden, factory reformer, 1784-1849; William Johnson Fox, preacher and political reformer, 1786-1864; Dr. Southwood Smith, pioneer of sanitation, 1788-1861; Sir Wiliam Fairburn, the great engineer, 1789-1874; Mary Somerville, famous mathematician and scientist, 1779-1872; Sir John Bowring, statesman, linguist, diplomat and poet, 1792-1872; Earl Russell, K.G., twice Prime Minister of Great Britain, 1792-1878; Samuel Sharpe, Egyptologist and translator of the Scriptures, 1799-1881; Sir Charles Lyell, the geologist, 1797-1875; Dr. James Martineau, ethical philosopher and Divine, 1805-1900; Sarah Flower Adams, hymnist authoress of "Nearer my God to Thee," 1805-1848; Mary Carpenter, educationist, founder of juvenile Reformatories and Industrial Schools, and benefactress of Indian women, 1807-1877; Mrs. Gaskell, novelist and biographer, 1810-1865; Charles Dickens, journalist and novelist, 1812-1870; Dr. W. B. Carpenter, physiologist, 1813-1885; William Rathbone, M.P., philanthropist, 1819-1902; Sir Henry Tate, donor of the Tate Gallery, 1819-1899; Florence Nightingale, pioneer of nursing institutions, 1820-1910; Frances Power Cobbe, authoress, humanitarian, advocate of the rights of women, 1822-1904; Anna Swanwick, translator, 1813-1899; Stopford A. Brooke, 1832-1916; Joseph Chamberlain, statesman, 1836-1914.

The following known less outside the Unitarian fellowship than within it:—Richard Wright, propagandist missionary, 1764-1836; George Harris, eloquent preacher, 1794-1859; J. J. Tayler, 1797-1869; Dr. J. R. Beard, author and preacher, 1800-1876; Robert Spears, journalist and minister, 1825-1899. Ministers: — Dr. Brooke Herford, 1830-1903; William Gaskell, 1805-1884; J. C. Street, 1832-1911; Dr. Jas. Drummond, 1835-1918; J. H. Thom, 1808-1894; Charles Beard, 1827-1888; William Binns, 1829-1901; J. Page Hopps, 1835-1911; H. W. Crosskey, 1826-1893; Charles Hargrove, 1840-1918; R. A. Armstrong, 1843-1905; Professor C. B. Upton, d.1920; J. J. Wright, 1854-1922. Laymen:—Sir John T. Brunner, d.1919; Dr. Blake Odgers, 1849-1924. Others still with us: — Dr. J. E. Carpenter, 1844—; Dr. J. E. Odgers, 1843—; Dr. P. H. Wicksteed, 1844—; A. Gordon, 1841—; Dr. L. P. Jacks.

This is not an exhaustive list, but it serves to show how largely Unitarians have been to the fore in various important human interests as pioneers, reformers and teachers. It should remind thoughtful people that the religious faith which was to them the most satisfying of all, both to the head and to the heart, is worthy of the most serious consideration, challenges every reasonable investigation, and inspires the grandest motives for the conduct of life, and the noblest of all consolation and trust in the face of all its problems and mysteries.

The Midland Christian Union arranged a special celebration of the Centenary of the British and Foreign Unitarian Association, for the Birmingham and Midland District, at the Church of the Messiah, Birmingham, on Tuesday, May 26th, with organ recital and service of thanksgiving.

"The Christian Register," Boston, U.S.A., gives the names of 776 Unitarians whose names appear in the American "Who's Who in America" of 1924-25. On April 19th, 22 little girls dressed in white, from 19 Churches, New York City, marched to the Hall of Fame and placed wreaths on the busts of 22 Unitarians "who have helped to make American history."

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

V.—GOD IN THE OLD TESTAMENT (Continued).

Amos was the first of the "literary prophets," that is of the "prophets who wrote down their oracles, or caused them to be written down." It may be well to note the meaning of the word "prophet." It means "the inspired man." At first this inspiration showed itself in the crude form of FRENZIED DANCING, such as Saul indulged in when he met a company of such (I. Samuel, x, 10-13.) Similarly the "seer" was thought to be able to find lost property (I. Samuel ix. 6.) Samuel appears to have been the first to control this undisciplined excitement by establishing guilds under the name of the "sons of the prophets." These continued at least to the time of Elisha, who to a certain extent regulated their affairs (II. Kings ix, 1-6.) Then came the SOLITARY PROPHET like Elijah, who was the champion of the worship of Yahweh, and the rebuker of the sins even of kings. Finally the PROPHET became the interpreter of the will of Yahweh, as he saw it, to his people. He was the ethical, moral, political and spiritual reformer, the idealist who looked forward to a glorious future for his own land; not the teller of exact future events, but the utterer of the ideal to which he would fain have drawn his people. In this sense we have modern prophets not so great as those of Israel, but of great importance to their own generation, such as Thomas Carlyle, John Ruskin, and men like Dean Inge in our own day. It was their business to warn their people of the inevitable ruin following sin, and to preach the truths Yahweh put into their minds.

Amos was the first and one of the greatest of these "literary prophets," who saw that Yahweh was the ONE TRUE GOD of all the earth who dared to assert in the face of Israelitish pride that He had "brought the Philistines from Caphtor" (Amos ix., 7.) That was a wonderful step in advance: it raised the idea of God to a greater majesty and to be the all-powerful Lord of all nations and all lands. From his time the Israelitish prophets never wavered in their assertion of this sublime truth. They preached it in season and out of season. They did not hesitate to assert that alien nations would work out His purpose to punish or deliver Israel. In whichever of the two little divisions of the nation they appeared, to each they uttered their message. Amos threatened the northern kingdom with the destructive and punishing might of Assyria, and within thirty years of his threat its capital city Samaria was a heap of scattered ruins. Nay more, its people vanished never to reappear again in history. Isaiah threatened Judah with the same fate, if its people did not repent of their sins and return to the sole worship of Yahweh. The "Second Isaiah" himself a captive ventured to assure his people that Yahweh would raise up "his Messiah Cyrus" to send them back to their home.

Though much of the message of these greater prophet-preachers, whose keen insight taught them the coming of political events, and who used it to point the wrath of Yahweh and His determination to punish His rebellious people, was stern in the extreme, they never failed to preach His mercy towards His people if they would repent. But one fact stands out clearly in all of their teachings. Yahweh was "Lord of all the earth," He and He only was to be worshipped, for "all the gods of the nations were but idols." It never occurred to them to think of Him as anything else but ONE, one in person, being, will, love, the Creator of "the ends of the earth."

Thus by low degrees the great truth of the absolute and indivisible UNITY of God grew from a simpler beginning. The prophetic guild who were the compilers of the book of Deuteronomy, which was issued in the days of Josiah uttered once and for always the memorable words "Hear O Israel, Yahweh thy God, is ONE Yahweh," which have remained true ever since.

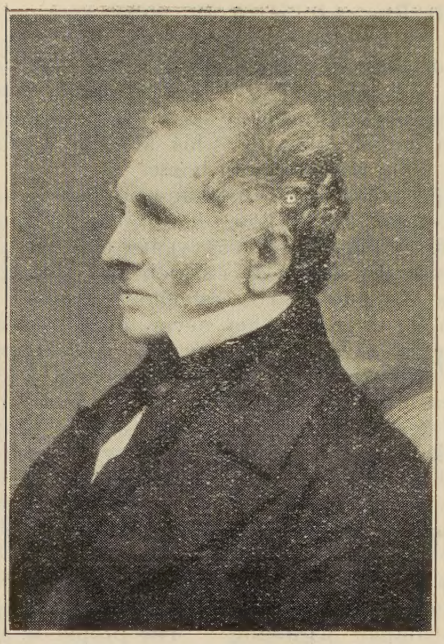
GOD IS LOVE.

O Israel, and all ye nations, hear:
The Lord your God is One; the Lord alone,
All other gods ignoring, ye shall own,
And love with all your strength, and serve with fear.
All other gods are no-gods, and the Lord
Alone is God, who made the heavens and earth
And all that is therein awoke to birth
By the resistless fiat of His word.
'Tis He alone, supreme in power, controls
All in the heavens above and earth below,
And upon all His spirit doth bestow,
But most reveals Himself in human souls.
There He declares the will ye must obey
For His sole glory and your good alway.

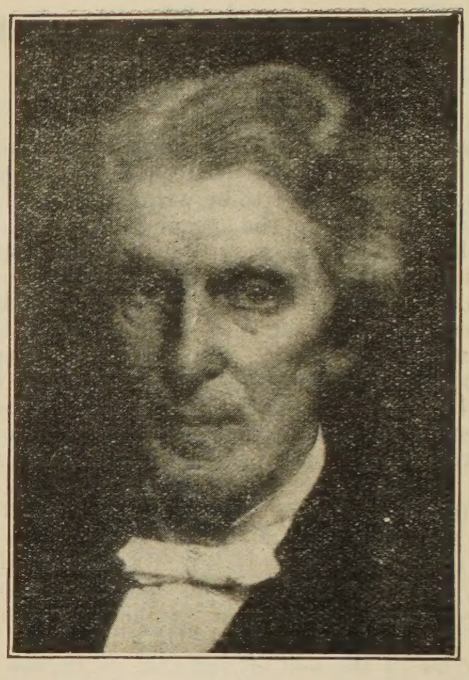
—William C. Hall.

DEATHS.—Miss Helen Levin, of Newcastle, at Leysin, Switzerland, April 6th; Rev. John Ewart, M.A., B.D., Manchester, April 25th, 54; Mr. Earnest Lowthian, J.P., Carlisle, April 21st, 51; Mrs. J. Mentor Gimson, Leicester, May 3rd, 73; Mr. George W. Bullock, Bowdon, May 4th, 90; Mrs. Elliott Haigh, Stalybridge, April 25th, 69; Mrs. Anne Kerfoot, Dukinfield, — 79; Mr. Henry Gee, Dukinfield, —, 80.

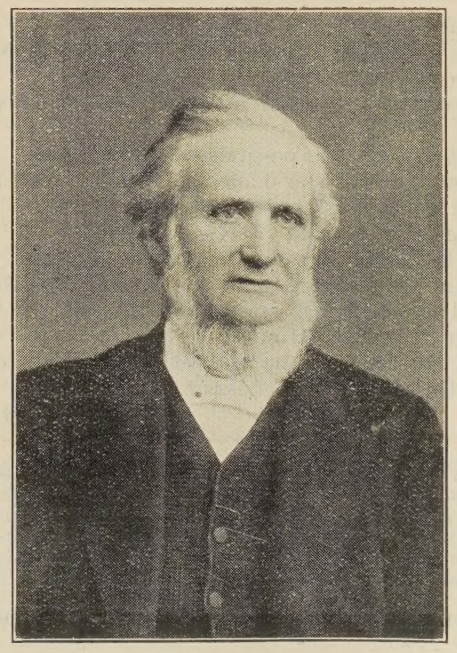
Mrs. T. B. Taylor, of our Highgate Church has been made a J.P.



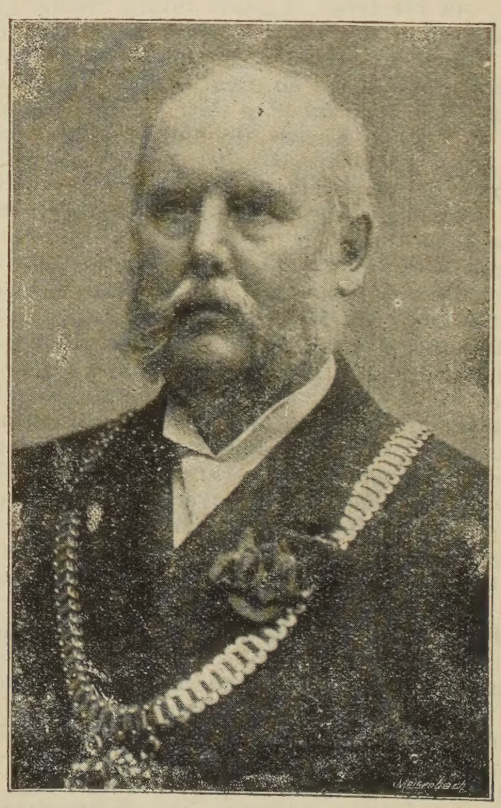
Rev. JOHN JAMES TAYLER, (1797-1869),
Principal, Manchester New College.
(1853-1869).



Dr. JAMES MARTINEAU (1805-1900).
Association Anniversary Preacher, 1869).



Dr. H. W. CROSSKEY (1826-1893).
Association Anniversary Preacher, 1870;
President, 1891-92.



Sir W. B. BOWRING, Bart.,
President B. & F.U.A., 1907-08.

Jesus and Social Service.

(5) MAN AND HIS NEIGHBOUR.

We have seen that in the teaching of Jesus the kingdom of God is a righteous organisation of society. All true followers of Jesus believe in that ideal and strive towards its realisation. How can it be made possible? There must be a way if only it can be found. Jesus was not content merely to point to the ideal, but He showed the practical means for its conversion into actual fact. "Whatsoever ye would that men should do to you, do ye even so to them!"—Matt. 7, 12; Luke 6, 31. By this "Golden Rule" the righteous kind of society can be brought about. When all men act upon that,—willing and desirous to obtain for all men the same security which they wish to have for themselves—then will all human affairs be brought into harmonious relationship, and the welfare of each will be found in the welfare of all. Jesus was asked: "Who is my neighbour?" by one who had repeated the injunction, "thou shalt love thy neighbour as thyself!"—Luke 10, 27, 29; and for reply he uttered the parable of the Samaritan and the Jew. The neighbour is any man who happens to be nearest. The Samaritan, a foreigner, set the example to the Jew who put the question. He did to the wounded Jew what the Jewish priest and Levite neglected to do. The old Hebrew teaching was, that the neighbour was the fellow-countryman, and that the foreigner or Gentile was an enemy. Jesus referred to that in the Sermon on the Mount when he said: "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you."—Matt. 5, 43—4; Luke 6, 27. Thus did Jesus go beyond the bounds of nationality, and internationalised, universalised, the duty of neighbourliness, and the application of the injunction "thou shalt love thy neighbour as thyself!"

Is it not evident that if this teaching be reduced to practice throughout the whole community and nation, and the whole family of nations—the kingdom of God, the government of human affairs everywhere in accord with His righteousness—would be an actualised fact? By this doing of love, or justice, to and by every neighbour, all would be cared for and made secure in the satisfaction of bodily and spiritual needs. There would no longer be any class antagonisms, nor any more wars between the nations. Love thy neighbour as thyself just as the Samaritan did to the unfortunate Jew; "this DO," said Jesus, "and thou shalt LIVE." We do not live in the truest and fullest sense until we do this. The kind of existence to which thousands of people around us are doomed by a selfish and self-seeking organisation of society, is not worth the name of life. Their minds are deadened, their souls are lost in vile inhuman conditions. How is their deliverance to come? By the organised practice of this loving the neighbour as oneself. Jesus saw around him, the worry of people to secure food and raiment. "Take no anxious thought, saying, What shall we eat?; or, What shall we drink?; or, Wherewithal shall we be clothed? . . . But seek ye FIRST the kingdom of God and his righteousness: and all these things shall be added unto you."—Matt. 6, 28, 31, 33; Luke 12, 29, 31. There we have it: Seek first His righteousness! When this law is fulfilled by every man to every neighbour, by every community and nation towards all other communities and nations there will no longer be any cause for anxiety or worry about securing food and raiment. Love from man to man expressed in justice, in righteous dealing, will make the supply of these things and of all real necessities as natural and as certain as the air we breathe.

If we have faith that loving thy neighbour as thyself is right, and that the right thing is possible as soon as men resolve to make it possible, we shall see that through the Christianisation of human affairs a time will come—it is the will of God—when this blessed consummation will be fulfilled.

Do You Value Our Unitarian Faith?

IF YOU DO

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The Unitarian Monthly Price One Penny.

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It contains: Denominational News; Articles on Unitarianism; Original contributions from well-known Unitarian writers; a Portrait and Biographical Sketch; a Page for the Children; Women's League Column; Temperance Column; Social Service Article; Poetry; and other matters of interest.

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Your Co-operation is earnestly invited.

UNITARIANISM.

We lay great stress on the discovery of the truth, on being delivered from ignorance. The first thing, then, the first condition of salvation with us, is salvation from ignorance. It is finding the truth.

This may seem not quite consistent with that other statement which is so frequently made, that Unitarians have no creed. If we have no creed, why do we so insist upon the truth, upon finding and believing it?

When it is said that we have no creed, the slightest, the most superficial thought ought to teach people that what is meant is that we do not believe that the intellectual acceptance of any creed is essential to salvation, and that we do not propose to tie ourselves to the beliefs which we have attained in our so-far advance, but to keep ourselves free to accept any new truth which may come to us to-day or to-morrow, or next year. This is what it means when it is said that we have no creed.

Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe; the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them.—M. J. Savage, D.D.

Sir Charles Lyell and Unitarianism.

Sir Charles Lyell came into contact with Unitarianism when on a visit in America. He said: "I thought that I should find a want of warmth in Unitarian discourses; and a want of devotional feeling. But on the contrary, many of them were most impressive, full of earnestness and zeal, as well as of instruction. More than once I have seen these appeals produce so deep a sensation as to move a highly educated audience to tears. I came away assured that they who imagine this form of Christianity to be essentially cold, lifeless and incapable of reaching the heart, can never have enjoyed the opportunities of listening to their most gifted preachers, or had a large personal intercourse with members of the sect."

He became a constant worshipper at our Little Portland Street Chapel, London. He died, February 22nd, 1875, in his 78th year, and was buried in Westminster Abbey.

For the Children. By Rev. H. FISHER SHORT.

A LITTLE CHAPEL WITH A FUNNY NAME.

"Daddie, do you really like going to our Chapel?" "Now, what's coming?" thought father keeping his eyes on the "Monthly" and pretending not to have heard. The next moment, he felt a sharp tug at his coat sleeve, and a shrill little voice smote his ear. "Oh, Daddie! You are tiresome when you get hold of a paper."

Father roared with mirth. "What a perfect echo of the Little Mother!"

That was what he thought. What he said was: "I beg your pardon, chick; now, what were you saying?" "I said, 'Do you really and truly like going to our Chapel?'" Much amused, but trying to look serious, Father looked at his earnest little inquisitor; then he said, "Why, dear?"

"Well, it's such a little Chapel; and see how few people go."

"You little puss," he laughed; "you are a perfect little lawyer."

"How do you mean?" asked Bessie, genuinely puzzled.

"Because you know how to put leading questions so beautifully."

"Oh, Daddy, don't tease. I don't know a bit what you mean; I only know you are not answering properly."

"Sorry, sorry, sorry, chicken!" said Father, seizing and squeezing his treasure.

"Now, let me see; you want to know if I really truly like going to our wee Chapel with its tiny congregation."

"Yes, that's it," said Bessie solemnly.

"Most certainly, I do," said Father; "and if you are wondering why, I will try to explain."

Bessie made herself comfortable at Father's feet. She just loved a real heart to heart chat with her "wonderful Daddy," he was so "understanding."

"Your question, sweetheart," he began, "is like a very hard riddle."

"Is it, Daddie? Why?"

"Not because I don't know the answer; but because it is difficult to put it into words that a wee girlie like you can understand."

"Go on, Daddie; I'll try," Bessie coaxed.

"First of all, then, we might very well call our Chapel, the Chapel that is different."

"That's funny," Bessie chirped.

"But it's quite true, and in several ways."

"The only differences I can see are that it's the smallest Chapel with the fewest people and the funniest name."

"Good!" said Father inwardly pleased; "I'm glad you've noticed all that."

"Well, it's true, isn't it?" said Bessie rather pertly.

"Quite true, chick; and I think you'll soon see why."

"You mean why our Chapel is different," Bessie reminded him.

"Yes; and one big difference is that our little Chapel is the only Free Chapel in the town."

"But we have collections, Daddie; so how can it be free?"

"There, I told you it was a hard riddle," Father smiled; "by free, I didn't mean free of charge."

"Oh!" said Bessie, doubtfully.

"How can I put it? Let us take the pulpit first. Mr. Appleton said, the other day, that any minister or clergyman or priest was welcome to occupy his pulpit; do you remember?"

"Yes, and I thought it very nice of him," said Bessie warmly.

"Exactly! but it meant more than that."

"How much more, Daddie?"

"He was saying what no other minister in the town could say."

"Oh!" said Bessie, again, unable to think of anything else.

"Our pulpit is what is called a free pulpit, which means that every preacher who stands up in it is expected to preach what he believes to be true."

Bessie wrinkled her little brow. Father watched her and waited. She was wondering what there was in that. Suddenly, she had an idea.

"But all the preachers in all the other pulpits do that; don't they, Daddie?"

"In one way, they do; in another, they don't."

"Oh, don't tease, Daddie," Bessie pleaded.

"But I mean it, dear. I don't mean they are untruthful; I mean they are forbidden to say anything that contradicts the teaching of their denomination."

"Can you make it a bit plainer, Daddie?"

"I'll try, dear. Now, take Mr. Blain, the Baptist minister: he musn't say that baptism doesn't matter."

Bessie brightened up at this.

"But," she protested, "Mr. Appleton mustn't say that Unitarianism doesn't matter, must he?"

"My love," said Father "if Mr. Appleton ever believes that Unitarianism doesn't matter, he is perfectly free to say so."

Bessie sighed. She was bewildered.

"Daddie is right, I suppose," she reflected; "but I wish I could understand." Suddenly she said, "But suppose Mr. Appleton did say it."

For a moment Father was too overjoyed to speak.

"What a perfect little Unitarian!" he thought, simply glowing with pride in this intelligence of his wee daughter.

Bessie, of course, was unaware of these reflections. Nor did she imagine, for a moment, that Father's silence meant that he had no answer. Was he not her wonderful Daddie, who never failed her? At last he spoke.

"Mr. Appleton, sweetheart, will never say that Unitarianism doesn't matter; he understands it too clearly ever to make such a mistake. But I have known several of our ministers who have said it."

"And what happened?" asked Bessie eagerly.

"In some cases, nothing at all. In other cases, they have quietly left us and joined other denominations or given up preaching altogether. But in no cases have they been dismissed from their pulpits, for the simple reason that no one had the right to interfere with them. Every one of our ministers is a free man in a free pulpit."

A new light seemed to come into Bessie's eyes. She appeared to be less puzzled.

"What about Baptist ministers, Daddie? What about Mr. Blain?"

"Baptist ministers are not free men, and Baptist pulpits are not free pulpits. If Mr. Blain found out that Baptism did not matter, and said so from his pulpit, what do you think would happen, chick?"

"The people would be upset, I suppose; and he would have to leave."

"You've got it, chick," cried Father, more pleased than Bessie imagined.

"Then our Chapel is different," said Bessie warmly.

"Very, very different, dear," said Father;" and some day, I hope you will love it as much as I do."

And you don't mind its being so little, and the congregation so small?" said Bessie, beginning to wonder again.

"Not the least little bit, in some ways; but, in others, I mind a good deal."

(To be continued).

Unitarian College, Manchester.

The : :

Annnal Public Examination

of the Students of the Unitarian College, Manchester, will be held at

SUMMERVILLE, Victoria Park, MANCHESTER,

On TUESDAY, JUNE 30th, commencing at 10-30 a.m.

THE VISITORS' ADDRESS will be delivered at 4-30 by the **Rev. W. G. TARRANT, B.A.**, on "First-hand Knowledge."

Prizes will be given to the Students, and Tea will be provided at 5-30.

On the Evening of the same day

THE VALEDICTORY SERVICE

will beheld at

CROSS STREET CHAPEL, at 7-30,

and will be conducted by the **Rev Dr. J. LIONEL TAYLER.** Music by the **Choir of the Sale Unitarian Church.**

The attendance of all friends of the College is earnestly invited.

For the Committee, G. A. PAYNE, E. OLIVER } Hon. Secs.

May 12th, 1925.

The Women's League.

LONDON DISTRICT WOMEN'S LEAGUE.

The thirteenth quarterly meeting was held at Highgate Unitarian Chapel on April 18th. The service was taken by Mrs. R. Travers Herford, who gave an address on "The Value of Personal Prayer." Mrs. Alfred Wilson presided at the business meeting. Twelve Branches were represented, about seventy attending. The treasurer's statement, submitted by Mrs. Blake Odgers, showed a small balance in hand. Following the reports, an invitation to hold the next meeting at Rosslyn Hill Chapel, Hampstead, was accepted. This will take place on Saturday, July 4th, when the service will be taken by Revd. Margaret B. Crook, B.A., of Northampton, Mass., U.S.A. The evening meeting was to have been addressed by Miss Dorothy Ward (daughter of the late Mrs. Humphrey Ward), but she was prevented from coming owing to the illness of her father, and the Revd. W. G. Tarrant kindly took her place at short notice and gave an intensely interesting address on "Some Unitarian Philanthropists," for which he was cordially thanked.

—Mrs. Fyson, Hon. Sec.

At Blackburn the members of the League are holding a monthly tea for Mothers. At Evesham the League Branch has presented the Church with a carved oak Communion table. At Liverpool the district League had its Spring Meeting April 22nd, at Gateacre, with 11 Branches represented and a record attendance of 105, when Rev. J. Park Davies gave an interesting address on "Joan of Arc."

The International Report of the American Alliance of Unitarian Women, issued in April, contains a record of the foreign work of the British Women's League, from which it appears that its Foreign Committee have undertaken to befriend the young Indian women students of the Brahmo-Somaj movement who come to stay in London for study; that Lady Horsley has been secured to address the Hampstead Branch on the work of the League of Nations; that some Branches have held Women's Services in place of one of the regular Sunday Services. Besides these particulars there is also record of work by Unitarian women in other European countries and in India.

At the League Annual Meeting there will be representative women from America, Canada, and other countries. (See advt.)

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

ANNUAL MEETING OF THE ASSOCIATION

The attention of members and others is called to the advertisement of the Annual Business Meeting on another page. It will be noticed that it is to be held at Caxton Hall (near the Houses of Parliament), Westminster, the change having been made necessary owing to Essex Hall being required for the social functions in connection with the Centenary of the British and Foreign Unitarian Association. It is hoped that provincial members will make a special effort to attend on this occasion.

NEW PRESIDENT

Mr. E. R. Fyson, hon. secretary of the London and South Eastern Provincial Assembly, has kindly consented to be nominated for the presidency for the coming year.

RESIGNATION OF THE HONORARY SECRETARY.

Owing to continued ill-health, Mr. Cowlin has resigned, after holding the office for about 14 years. He has accepted an invitation to be nominated for the Committee. Mr. F. Collecott, who has served on the Executive for some time will be nominated to fill the vacancy.

LENDING LIBRARY.

Dr. J. Lionel Taylor has generously presented a number of books to the Library, which now consists of some 100 volumes and pamphlets. These may be borrowed, free of charge, by members and affiliated Societies.

LOCAL OPTION IN WEST AUSTRALIA.

In a cable to Mr. Guy Hayler, President, World Prohibition Federation, it is stated that the Local Option Bill conceding the power of No-Licence by majority vote was adopted on 22nd December in the Legislative Assembly, the popularly elected Parliament of West Australia, but rejected in the Legislative Council two days later.

The physician should have blazoned before him, "If you can do no good, do no harm." If this rule is adhered to in ninety-nine cases out of one hundred the physician will give no alcohol.—J. H. Husser, M.D., Philadelphia, Pa., Ex-President American Medical Association.

Alcohol replaces more actively vital materials by fat and fibrous tissues; it substitutes suppuration by new growth; it promotes caseous and earthy change; it helps time to produce the effects of age; and, in a word, is the genius of degeneration.—Dr. Dickinson, of England.

I am not aware of any medical connection in which alcohol is necessary, nor of any in which it could not with advantage be replaced by some less dangerous drug.—Sir Arthur Chance, M.D.

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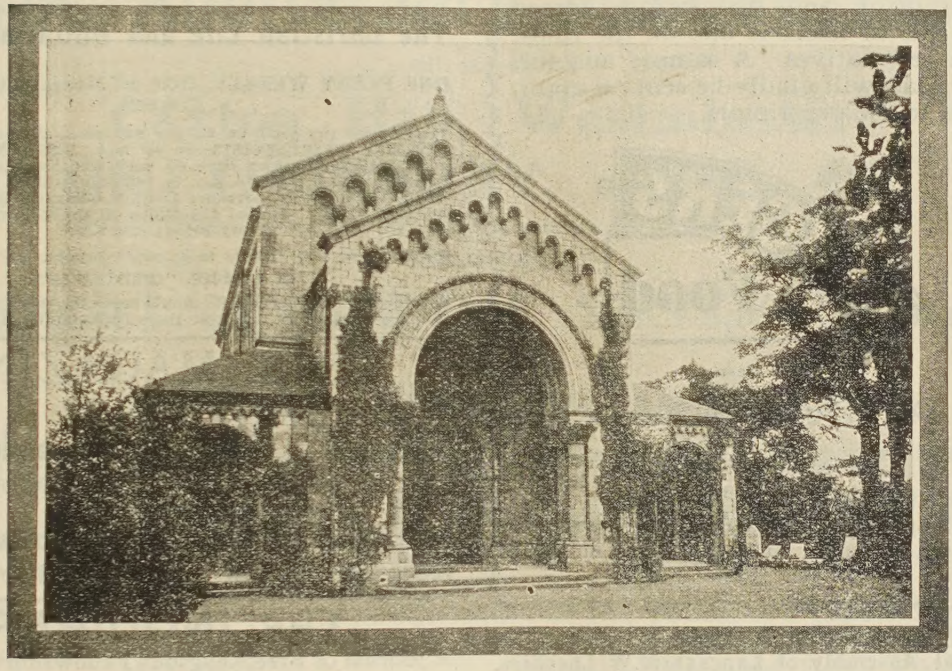

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Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Mayfair 2836.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

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CAPE TOWN (S.A.), P.O. Box 573.

Provincial Assembly of Lancashire & Cheshire.

The Annual Meeting

will be held

At LIVERPOOL, on WEDNESDAY, JUNE 10th. Service in the DOMESTIC MISSION CHAPEL, MILL STREET, 11 a.m.

Preacher: Rev. J. E. JENKINS. Supporter: Rev. W. C. HALL, M.A.

Collection. Lunch in the Annexe, 12-30, 2s.

BUSINESS MEETING in the SENIOR SCHOOLROOM, 1-45 to 4. The President, R. D. HOLT, Esq., in the Chair. Tea in the Annexe, 4-15, 1s.

EVENING MEETING, 5-45 in the SENIOR SCHOOLROOM. Speakers: Dr. WILBUR, Miss E. K. McCONNELL and Rev. ALFRED HALL, M.A., B.D.

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Central Postal Mission and Unitarian Workers' Union.

ANNUAL MEETING

CAXTON HALL, THURSDAY, JUNE 4th, at 4-30 o'clock.
Rev. C. J. Ballantyne in the chair.
SPEAKERS: Mrs. Philemon Moore, Rev. Walter M. Long, Messrs. H. G. Chancellor, F. S. Johnson, W. Waller and Mr. G. W. Shipway.

Friends and Supporters cordially invited.

Central Postal Mission and Unitarian Workers' Union.

Unitarian Publications, including Sermons by R. A. ARMSTRONG may be had free, also catalogue of books on loan, and information on Unitarianism.

Apply by letter to the Hon. Secretary:
MISS FLORENCE HILL,
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It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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Rev. H. BODELL SMITH,
Newlands, Avenue Road, Belmont, Surrey, is at liberty to take Sunday Engagements.

THE SUNDAY SCHOOL ASSOCIATION

Essex Hall, Essex Street, Strand, London, W.C. 2.

The Anniversary Meeting 1925

will be held at

Caxton Hall, Westminster, ON THURSDAY, JUNE 4th.

PROGRAMME:

SHORT DEVOTIONAL SERVICE 10 a.m.

followed by

ANNUAL BUSINESS MEETING.

Mr. F. W. Marsland, President, in the chair. After the Business Meeting an Address on

"Patriotism in the Sunday School,"

by Mr. D. W. Ross, M.A.

All interested in the religious education of the young are cordially invited.

National
UNITARIAN TEMPERANCE ASSOCIATION

THE 32nd

ANNUAL MEETING

will be held at

CAXTON HALL, WESTMINSTER,

On FRIDAY, JUNE 5th, 1925.

The President, Rev. J. C. BALLANTYNE, will take the chair at 7-30 p.m.

One or two prominent members of the Unitarian Temperance Society (America) are expected to be present and to speak.

British League of Unitarian and Other Liberal Christian Women.

ANNUAL MEETING

WEDNESDAY, JUNE 3rd, 1925, at 4 p.m.
AT CAXTON HALL,

Opening Service conducted by Mrs. S. MARTINEAU.
Miss M. E. RICHMOND, President, in the Chair.

WELCOME TO VISITORS RESPONDED TO BY Mrs. Oscar C. Gallagher, Boston, U.S.A. Mme. Loyson, Paris; Mme. Chapek, Prague; Frl. Barth, Cologne, and Mrs. Caroline S. Atherton, Boston, U.S.A.

ALL FRIENDS CORDIALLY INVITED.

Unitarian and Free Christian
:: LAYMEN'S LEAGUE. ::

THE ANNUAL MEETING

will be held

AT CAXTON HALL, (Lounge)
ON WEDNESDAY, JUNE 3rd, 1925.

To receive the report. Elect Officers and Council for the ensuing year. Transact other business.

The chair will be taken at 4-0 p.m. by the President, Dr. G. JESSEL, M.A.

Ronald Bartram, Hon Sec.

Unitarian Historical Society.

Annual Meeting, Friday, June 5th, at 12, at Caxton Hall (Room 1).

To receive the report and accounts, &c.
During Whit-week an Exhibition illustrating features of the Unitarian Movement will be held at Essex Hall.

National Union of Unitariann and Free Christian Lay Preachers.

THE ANNUAL MEETING

Will be held at the **MORAVIAN CHAPEL**, 32, Fetter Lane, **LONDON, E.C. 4,** on Tuesday, June 2nd.
SERVICE at 11 a.m. BUSINESS MEETING at 12 noon.
All interested in the work of the Union are invited.

A. G. TARRANT, Hon. Sec.

NOW READY.

LIBERTY AND RELIGION:

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British and Foreign Unitarian Association.

CENTENARY MEETINGS

June 2, 3, 4, 5, 1925.

Tuesday, June 2nd.—ANNUAL BUSINESS MEETING, Caxton Hall Council Chamber. The President, Mr. Hugh Rathbone, M.A., will take the chair at 3 p.m.

INFORMAL RECEPTION, Essex Hall, 4-30 to 6. Brief Addresses by the Presidents of the B.F.U.A. and S.S.A , and by Dr. S. A. Eliot, President of the American Unitarian Association.

RELIGIOUS SERVICE, Dutch Church, Austin-Friars, 7-30 p.m. Preacher, Rev. J. H. Weatherall, M.A.

Wednesday, June 3rd. — CONFERENCE, Caxton Large Hall, 10-30 a.m. Mrs. Sydney Martineau in the chair. Speakers: Miss Alice Haigh, M.A., "Religion and Education," discussion opened by Mr. H. Lang Jones, M.A.; Rev. Alfred Hall, M.A., "Religion and Social Work," discussion opened by Rev. Percival Chalk.

PUBLIC MEETING, Caxton Large Hall, 7-30 p.m. The President in the chair. Speakers: Dr. L. P. Jacks, Rev. W. G. Tarrant, B.A., Mr. C. Sydney Jones, M.A., Mr. P. M. Oliver, B.A.

Thursday, June 4th.—ESSEX HALL LECTURE, Caxton Large Hall, 3 p.m., by the Earl of Oxford. Subject: "Free Thought in the Nineteenth Century." Admission by ticket only; apply Essex Hall.

CONVERSAZIONE, Wharncliffe Rooms, Hotel Great Central, Marylebone Road, 8 p.m. The President and Mrs. Rathbone will receive.

Friday, June 5th.—COMMUNION SERVICE Essex Church, Keesington, 10-30 a.m., conducted by Rev. Dr. Carpenter.

CONFERENCE on "Work Abroad," Caxton Large Hall, 3 p.m. Mr. W. Byng Kenrick in the chair. Speakers: Rev. Dr. W. H. Drummond, Dr. Roessingh, Rev. Dr. Griffin, Rev. Dr. Snow, Rev. W. Priestley Phillips.